

THE LIBERATOR
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TERMS.

Two Dollars per annum, payable in advance.
Advertisers and communications must be postpaid.

The rule is imperative, in order to shield us

from the frequent impositions of our enemies. Those

who wish their letters to be taken out of the

Post Office by us, will be careful to pay their postage.

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of the &c., &c.; Dr.

Preparations for

These medicaments—

hooping cough, scurvy, worms,

etc., &c., &c.; Dr.

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Russia; we can then interfere—Oh, yes! it are the laws, in this respect, but are the laws right? If they are morally and politically wrong, then the thing for us to do, is not to resist such laws, but to see that they are repealed; and to this end to quicken and extend public opinion, until Legislatures are forced to repeal such unjust laws. If there is a stain on our boasted constitution—a stain of blood, let us hasten to wipe it off. We seek to redeem the constitution from the disgrace of making our Declaration of Independence a falsehood, and it is because we love our country that we desire to see her laws recognizing slavery, forever abolished.

There is another objection which is urged against the Anti-Slavery principles with great earnestness. They tell us, 'your plan to emancipate the slaves at home, but O! horrible! just as sure as you let the slaves go free, they will turn right round and stab their masters, and the land will be deluged with blood!' In other words, if you do right, by these you oppressed fellow men; if you say to them you are free, if instead of exacting their labor, as slaves, at the end of the whip, you employ them as your laborers, by mutual agreement, and give them the benefit of their voluntary industry—if you undertake to treat them in this manner, why then they will certainly stab you for it, on the spot!

Stab you for it? Not! These poor, crushed beings, to whom the voice of kindness and freedom would come like an angel of peace, tell them they were free, that you wanted their services as men, and not as slaves, and they would fall at your feet, and help you, and hold themselves in readiness to do any labor in their power for you; you would then have willing hands and grateful hearts around you, instead of the half-starved, wretched and beaten slave, brooding over his wrongs, and thirsting for vengeance on his oppressors.

I do not understand this, Mr. President. It is the strangest doctrine in the world, that if you do right, and give a man just what he most wants, he will be so angry, that he will take your life for it! Look at it a moment, and the argument refutes itself. All facts in history show that immediate emancipation has always proved a safe remedy. How was it in Mexico? The colored people were placed on an entire equality, by the Constitution. There was no stabbing of masters there, no murders, no violence, and no necessity for expatriation. Instead of slaves, they had the same men, as free laborers, and produce an impression upon him, which he will long resist, but from which he cannot finally escape. It is the power of truth, and it will prevail. I saw a Tennessee slaveholder, the other day, and I asked him if he had ever heard of the Anti-Slavery Society? His reply was, we are well informed of your proceedings. We know what you are doing, and our interest makes us alive to your movements. You think you make us angry, but I tell you honestly, and other slaveholders if they speak honestly will tell you so too, we think you will eventually accomplish your object, but I think you are going too fast. The time, he thought, had not yet come for our principles to find favor in the slave states, but it must come one day or other, and he was prepared for it, but not now. These were the views of an intelligent slaveholder in the West. He had heard of anti-slavery doctrines. Sir, you cannot touch a cord in this great republic that does not vibrate through the whole. Every pulsation at the North is felt at the South. Every effort made for home emancipation, strikes there. Intelligence is sought after. Their own sensitiveness on this subject, an undefined consciousness that they are holding a species of property to which they have no just claim, induce them to seek after intelligence, to learn what is going forward in the march of public opinion, which is calling louder and louder, for the emancipation of the slave. Sir, we are doing just the thing to enable the slaveholder to accomplish his own wishes, in being relieved from the curse of slavery. We are bringing the minds of the public to the conviction that slavery must be abolished, and when that conviction becomes universal, it will be done. I repeat, there will be no difficulty in finding the means.

But it is said that the Constitution and laws recognize slavery, and therefore we have no right to meddle with it. Just so the Constitution and the laws recognized the foreign slave trade, a few years ago. Why did we undertake to meddle with that, and deprive the slave dealer of his very profitable commerce in human flesh? Was it right to carry on the slave trade when it was not prohibited by law? And if it was not right to traffic in the souls and bodies of men abroad, can it be any more right to do so at home? Let those who talk of slavery being constitutional and lawful, restore the slave trade in all its glories; for if it is right to hold slaves and sell them here, it verily must be right to import them, and buy and sell them abroad.

Those who think to stop our mouths by saying that slavery is sanctioned by the Constitution and laws, must go upon the principle that bad laws are never to be changed. We do not seek to violate the law, but to change it; change it by the irresistible force of public opinion. Why, Sir, law and custom formerly sanctioned drinking rum and brandy, and they do so still, though to a less extent—but does that make it right? Ought you to stop in the temperance reform, because it is lawful for men to sell and to drink ardent spirit? Why do you meddle with the rights and the profits of the rum trader if we are not to meddle with the rights and the profits of the slave trader? The law and the constitution protect one, as much as the other, and instead of depriving the slaveholder of his property, we mean to increase it, by giving him free labor, instead of slave labor.

But be the laws as they may, the laws of fallible man cannot make that which is morally wrong, even politically right, or expedient, or useful. The question is not what

never bless people, which holds in its embrace and countenances such an evil in the land, as the slavery of more than two millions of our fellow men. Let our politicians and our public men, do what they will, they may depend upon it we shall never be one nation, and one people, until slavery is done away.

Mr. Pomroy said, that in the course of his remarks he had alluded to the arguments of the slaveholder, that the condition of the slave was improved, by his being held in bondage, and that we had no right to interfere with his privilege of holding his slaves, as property, because it was secured to him, by the Constitution and laws. These and other arguments of the apologists of Slave-ry were forcibly presented, in a petition, which he would suppose was presented, some thousand years ago, from the Egyptians to the Senate of Egypt, concerning the Hebrews. He then read the following from the New-York Evangelist.

A PARABLE FOR THE CAROLINAS.

To the Princes and Lords of Egypt, in Senate assembled:

* The petition of the undersigned, representing free born citizens of the land of Zoan, sheweth—

* That we, your petitioners, are all honorable and just men, and as much attached to the religion and institutions of the land as any class of Pharaoh's subjects.

* That your petitioners, on the faith of compact, have embarked all their property in building Pyramids.

* That your petitioners verily believe that the building of Pyramids cannot be carried on at all by free labor.

* That, therefore, your petitioners were induced, according to the law of nations, to make slaves of the Hebrew shepherds.

* That the state of slavery is the most congenial to the Hebrew intellect, and rank in existence—and that their state in slavery is infinitely superior to their former starving and perishing state in the land of Canaan.

* That if your petitioners had no motives of humanity, yet from motives of interest and profit, they would look after the health and comfort of their slaves, as much as the proprietors of any other cattle would look after their herds in the land of Goshen.

* That the slaves like their situation well, and would remain perfectly satisfied with their easy and comfortable condition, were it not for the officious meddling of a gang of canting hypocritical missionaries, and a junta of despicable scoundrels in the Senate, headed by the upstart Moses.

* That the slaves, though they much love their present state, are, some of them, exceedingly stubborn—and others run away from their work—and that, therefore, your petitioners are obliged to brand them in order to know them, and also to use a scourge and a gond in order to keep them at their work—but, generally speaking, the scourge and the gond are rather the insignia of power in the drivers than instruments of cruelty.

* That your petitioners hear with horror and indignation of an unjust and iniquitous requisition of emancipating the Hebrew slaves totally and immediately, which your petitioners cannot contemplate without shuddering at such a gross violation of vested rights.

* That your petitioners beg permission to declare, temperately but firmly, that if this clamor about the Hebrew slaves shall be continued, we your petitioners will oppose it with force and arms, and will declare ourselves independent. And your petitioners shall ever pray, and dissolve the union.

[From the New-York papers of Friday evening.]

RIOTS CONTINUED.

It was expected that as soon as the mob had destroyed the furniture of Lewis Tappan, and were dispersed, on Wednesday night, that some other object would present itself, and means would be adopted to keep up the excitement. Plunder is one object among certain class; mischief, idleness, and curiosity are the motives of another. Every idler hastens to a scene of confusion as a mere looker on, but finally is induced to take a part in the contest; hot weather begets hot blood—and scenes of great mischief and ruin result from sudden excitement.

The mob last evening assembled for mischievous purposes at dusk, and proceeded to Chatham-street Chapel, which they found closed. The next movement was in the direction of Dr. Cox's Church, at the corner of Laight and Varick-streets. Here they assembled in great numbers, and began pelting the windows with stones, with every variation of voice and diversity of noise that had been heard from the confusion of tongues at Babel. The Mayor, Justice Lowndes, the District Attorney, and a posse of police officers and watchmen arriving, they were prevented from committing further depredation.

Dr. Cox's house, No. 3, Carlton-street, was the next object of attack, and thither they repaired in squads from various directions.

The Doctor, anticipating an attack, had sent a letter in the morning to the Mayor, requesting the protection of the civil authority, and after packing up and removing his furniture, had, with his family, left the city in the afternoon. As soon as the mob arrived, they commenced the work of destruction, by breaking in the two lower windows with their blinds, and the door. The latter had been barricaded, and they had scarcely effected an entrance, before the police officers and watchmen, aided by two detachments of horse that were at hand, dislodged the rioters. They were then forced to keep at bay; but the street, as far back to the east as Thompson-street, was filled with persons with paving stones, which they smote together, saying, in a deep under-tone, 'all-together.' A fence in the neighborhood was torn down, and converted into clubs, and ranges of carts drawn together across the streets in many places, to impede the horsemen, who had the latter assail them. Formidable, however, as these indications were, the attack on Dr. Cox's house was not renewed; but in the meantime a portion of the rioters returned to the Laight-street church, and re-commenced hostilities. A few more panes of glass were broken, but no further essential damage was done, although it was not until a very late hour that the tumult had entirely ceased.

The windows of Zion Church, belonging to the Africans, were smashed by the mob as they retired.

POSTSCRIPT.—One o'clock.—We regret to add that appearances indicate a renewal of the disturbances to-night. A large collection has been assembled around Dr. Cox's house, all the morning, and have increased, so as to number of 300 already; and the police have just despatched 100 officers for the preservation of the peace.

These facts which I have related of the history of St. Domingo may be found in French history, and are indisputable. But there is one other objection and the only one I will notice, which is made a great handle of, by our opponents—you will dispense the Union, say they, if you will up Anti-Slavery! This is the knock down argument. If we dare to tell the truth, to proclaim the rights of man, and insist that the Declaration of Independence is not a falsehood, why then, to be sure, we shall dissolve the Union.

So far from this being true, we regard our object as the only effectual means of preserving the Union. We want to save the Union. Slavery is the mother of all the sectional divisions and heats burnings which threaten the dissolution of the Union. The great political struggle is between free labor and slave labor, and if slavery continues, the Union cannot continue. It is so black, so full of evil, so pernicious in its influences, that there will be no security, no peace, no permanent national prosperity till it is done away. The great eternal and just God, will

have been severely hurt, and it is too much to expect of them that they will be kept on fatigue duty of this sort, night after night.

Dr. Cox, as he was passing through the streets this forenoon, up town, had flour thrown on him, we understand, and was in other respects grossly insulted. Seven persons have been arrested and committed in default of bail—\$500 required, for being concerned in the riot which occurred last night. A proclamation is expected to appear on the subject of the riots from the Mayor this evening, and in the meantime he has put the military in requisition, and taken effectual measures to meet any further attempt to disturb the peace.

[From the New-York papers of Saturday morning.]

CONTINUED RIOTS.

It is our painful duty to inform our readers of the continuance of the disgraceful disturbances which have agitated our citizens for the past week. About nine o'clock in the morning, a crowd assembled round the house of the Rev. Dr. Cox in Carlton-street; and as soon as he came out, assaulted him with hisses, groans, and abusive epithets; until to escape their resentment, he sought shelter in a neighboring denouc. Thence he was safely conveyed away from the scene of hostilities. Soon after, an effort was made to renew the attack on his house, which had commenced, when information was brought to the Police Office of the assembly of the rioters. A detachment of the city police immediately proceeded to the scene of action, and soon succeeded in dispersing the notorious assemblage. One person who was haranguing the mob, and urging them to deeds of violence, was arrested and confined in prison. Eleven others had been taken the preceding night, who were also in prison. During the day, information continued to be received at the City Hall of the intention of the rioters to renew their aggressions. The house and church of the Rev. Dr. Cox; the houses and stores of the Messrs. Tappan; and the houses of Dr. Cox, Mr. Green in City Hall Place, Mr. Rankin, and Rev. Mr. Ludlow, as also the office of McDowell's Journal, the Chatham-street Chapel, the African churches, and the Bowery Theatre, were all marked out for the vengeance of the infuriated multitudes. Towards night, indications of disturbance and riot were manifested, and it was found necessary by the magistracy to issue orders to the various officers under their control, to be in readiness to quell any unlawful proceedings. The cavalry under command of Major General Morton, were ordered out, and several regiments of infantry were quartered in the City Hall, subject to the orders of the Mayor. At about 7 o'clock in the evening, a crowd of boys commenced an attack upon the Laight street church, and succeeded in destroying that part of the outside which escaped destruction the night before.

About the same time a mob assembled at the Five Points, consisting of some two or three thousand people, in the neighborhood of the African School in Orange-st., which was totally demolished, together with about a dozen adjacent houses, principally occupied by negroes. The roofs were torn off several other buildings, and the furniture they contained was either burned or broken to pieces.

The riot and destruction of property which took place in Leonard-street, owed its origin to causes altogether different from those which actuated the mobs in the other parts of the city. It appears that on Thursday night a sailor was maltreated by a man of color who kept a store in that street, and in order to avenge it, a large party of sailors collected together yesterday evening, and marched up to the house, which they attacked and demolished as described in our first edition. The destruction of the man's house, who had ill-treated his comrade, instead of satisfying their desire for vengeance, seemed only to excite them to further mischief; and after destroying it, they attacked several other houses in which men of color resided, and treated them in the same manner.

The following Proclamation has just been issued by the Mayor, which indicates that decisive measures are about to be adopted. If the rioters renew their outrages this evening, as they probably will, there will undoubtedly be bloodshed.

PROCLAMATION.

Whereas, this city has again been the scene of riotous proceedings, disgraceful to a community living under a government of laws; and whereas, the rights of peaceful citizens have been infringed, and their property destroyed! now, therefore,

I, CORNELIUS W. LAWRENCE, Mayor of the city of New-York, do hereby require and command all good citizens to unite in aid of the civil authorities, to put an end to these repulsive occurrences.

I enjoin and request citizens to offer their services, and to receive authority to act as a part of the civil power. I call upon commanding officers of all organized military corps, to volunteer in support of the laws. Commandants will select their own places of rendezvous, and report their numbers and position at the Mayor's office, by or before 6 o'clock, P. M. this day.

And further, I caution, in the most friendly spirit, all those who, to resent an offensive difference of opinion, have allowed themselves to usurp the authority of the laws, against inciting or abetting further commotion. THE LAWS MUST BE MAINTAINED. Destruction of life must inevitably result from a repetition of similar acts of violence.

The Magistrates are governed solely by a desire to preserve the peace of the city, and to protect the lives and properties of its inhabitants; and in their endeavor to effect this end, they will shrink from the exercise of no power placed within their control.

I hereby caution and request all persons who have not reported themselves to me, and been authorized to act in support of the laws, to remain at home during the present excitement.

CITIZENS OF NEW-YORK:—By your respect for the character of the city, and the interest you all have in the preservation of the laws; by your regard for the safety of your families and friends, I call upon you to ASSIST IN KEEPING THE PEACE.

Given under my hand, and the seal of the Mayorality of the city of New-York, at the City Hall, this twelfth day of July, in the year of our Lord one thousand eight hundred and thirty-four.

CORNELIUS W. LAWRENCE.

SATURDAY EVENING, 6 o'clock.

There have been about sixty of the rioters arrested and committed to prison. None of them can be considered as belonging to a respectable class of society.

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CORNELIUS W. LAWRENCE.

SATURDAY EVENING, 6 o'clock.

We are happy to state that no disorders

of any kind have occurred.

It is next to impossible to describe the

the necessity of taking human life, we

are convinced that there has already been an

excess of leniency on the part of the autho-

rities, and at all events, that the time has

come when bullets and bayonets must

be used freely, unless the outrages of the

rioters immediately cease, or unless we are

prepared to abandon our persons, families,

property, to the violence of an ungu-

ed mob. Already this miserable band of re-

LITERARY.

The following hymns were sung at the Rev. Howard Malcom's Church, on the fourth of July:

HYMN.
Rejoice! rejoice!
With happy voice,
Shout loud a rapturous lay;
Join in the joyful nation's cry,
Which fills the air from earth to sky:
With happier voice,
Rejoice, rejoice,
T IS INDEPENDENT DAY!
Sweet Liberty!
It is there,
That we off rings bring;
The blithesome heart—brings joy—
And sparkling eye—to thee belong—
We cast them then
Before thy throne,
Whilst to thy praise we sing.
But stay, but stay—
Our thoughts away
From God, our Maker, turn—
Have we not learnt at SABBATH SCHOOL,
And from God's word, that holy rule—
That He alone
To helpless man
Gives good and perfect gifts?
Then to our God
Who reigns above,
Our praises we will pay;
He broke the yoke, and made us free;
He gives us life and liberty—
His matchless name
 Shall be our theme,
On INDEPENDENT DAY.

HYMN.
Dwells there a child upon this land,
Who joins not with the festive band;
Who strikes no note of jubilee,
On this bright day of liberty?
Yes,—the poor SLAVE in silence pines,
And weeps, and moans—for on him shines
From FREEDOM'S SUN no Heaven-born ray,
No mortal light; no mental day.
Sad brother—sister—would that we
Could rend the chains, and set thee free;
Could warm thy heart with virtue's flame;
Could teach thee our blest SAVIOUR's name.
Father in Heaven! Eternal King!
Of liberty, thou art the spring;
In pity then,—in mercy save
From tyranny, the hapless slave.

THE DYING WARRIOR.
Warrior! warrior! wherefore now
Droopeth thus thy helmed brow?
Art thou weary of the fight?
Shares thou the recreant's flight?
Mount thee, on thy steed again,
Ply the heel, and grasp the rein;
Wave again thy pennon free,
Oward! there is work for thee.
Warrior! grasp the reign and spear,
Lo! thy gallant troop is near—
Shielded is each mouldy breast,
Every lance is laid in rest—
Rouse thee! for they hurry by,
Hoarsely swell their banner-cry,
Half in wrath, and half in grief—
'Vengeance for our fallen chief!'

By the name thy fathers won,
By the deeds which thou hast done,
By the cross thou bearest now,
On thy breast, and on thy brow,
By the name of her, whose love
Years of paining thought shall prove,
By her vows, which still remain
Round thee like a silken chain—
Rouse thee! let thy latest breath
Triumph in the Payn'm's death.
Ha! it's over—never more
Shall thy sabre gleam before,—
When the bravest of the brave
Hew their pathway to the grave,
Never shall thy trumpet-peal
Shriek above the clash of steel,
Strength no more shall nerve the arm,
Lifted but for mortal harm!

Where are now thy dreams of fame?
What avails thy boasted name?
Off'rings of a fleeting breath,
Lend they aught of joy to death?
Is the memory of the past
Sweetly on thy spirit cast?
Hast thou joy that thou has been
Mightier than thy fellow men?

Warrior! turn thee from the strife;
What hast thou to do with life?
Let the peacock down on high,
Let the sons of strife go by—
Few the moments life can spare,
Be they sanctified with prayer;
Bow to God thy heart and knee,
And He will not turn thee down.

ADRIAN.

HYMN.
BY MRS. SIGOURNEY.
Only this once—The wine-amp glowed,

All sparkling with its ruby ray,
The bacchanalian welcome flow'd,
And madness made the revel gay.

Then he, so long, so deeply warned,
The sway of conscience rashly spurned;
His promise of penitence scorned,
And coward-like to vice returned.

Only this once—The tale is told.—
He wildly quaffed the poisonous tide;
With more than Esau's folly, sold
The birthright of his soul, and died.

I do not say that flesh forsook
The clay, and left its pulses dead;
But reason in her empire shook,
And all the life of flesh was fled.

Again his eye the landscape viewed,
His limbs again their burden bore,
And years their wonted course renewed,
But hope and peace returned no more.

And angel hearts with pity wept,
When he, whom virtue fair would save,
His sacred vow so falsely kept,
And strangely sought the drunkard's grave.

Only this once—Beware, beware!
Gaze not upon the blushing wine,
Repel temptation's earliest snare,
And prayerful seek for strength divine.

LOVE.
BY SHAKESPEARE.
She never told her love,
But let concealment, like a worm i' the bud,
Feed on her damask cheek: she pined in thought;
And, with a green and yellow melancholy,
She sat, like paleface on a monument,
Smiling at grief.

INFIDELITY.
BY LORD BYRON.
There is no traitor like
He whose domestic treason plants the poison'd
Within the breast which trusted to its truth.

MISCELLANEOUS.

WESTMINSTER ABBEY.—Of this renowned mausoleum we have all read, heard, and imagined much, since the things of British Europe began first to move our marvelling infancy. On entering, and while engaged in viewing the interior, I fixed at least three general impressions on my mind, which, in an inverted order, I will here describe. First, the damp cold temperature of the atmosphere, that seemed suited to a sepulchre, sure enough. This was all the worse, because the day was fine and warm without, and the contrast was at once the more sensible to our feelings and perilous to our health. The difficulty was increased from the order of the place. The ground was consecrated, and to be uncovered there was law. I asked the loquacious guide if we might not be allowed, in a place so chilly, to remain covered? He replied—'No, sir. There is but one law for the Abbey—gentlemen must keep their hats off while they are here.' It was a real affliction. To take cold was, I foresaw, my doom, if I staid there: my stay must be, consequently, shortened, as well as disagreeable and comparatively unprofitable. This, too, was a great disappointment; for I longed to walk the streets of that famed necropolis, and make some acquaintance of a sort with the senseless citizens. Second. Another impression that seized me here was just that expressed objectively by the word *stupendous*. What a place! Its dimensions, its architecture, its state, its magnificence, its clustering array of monuments, its spirit-stirring associations, the dust of honorable corpses, the ashes of the great, the corrupted relays of nobles and princes of the earth, the finest specimens of statuary, and the most felicitous achievements of the chisel, such a multitude that scarce any one could number, and such a variety that scarce any one could class, the men of all ages, and of all parties, and of all ranks, quietly meeting here, in their narrow dormitories, till the morning of the resurrection: these things, blending and rushing on the mind, produced an overpowering impression: I stood, and spoke not; looked around, gazed, considered, and felt the unequalled and solemn assemblage of attractions. Stupendous indeed it was! Sensations, rather than sentiments, now seemed to throng me with their strange influence. It was a kind of enchantment, that vacantly realized the impossible fictions of romance. To weep, to wonder, to explore, to meditate, to say nothing, to hear no word from others, to forget the exterior world, and to devour the inspirations of such a scene, seemed here the fitting luxury of a place, that joined so many generations of the past with the vision of the present; that claimed to be the Palace of Death, and the exterior hall or court of Eternity! But who, said I, are these heroes, heroines, nobles, and monarchs of the earth, whose epitaphs and cenotaphs, whose sarcophagi and statuary forms, whose glozing memorials, and envied fame, and stupendous grandeur, here vainly conspire to detain them where they are not, and misrepresent them possibly to admiring and flattering posterity? Alas! they are not here. Dust, ashes, silence, corruption, dishonesty, weakness, are here incurred and denied. They are all alive in their higher nature, while their ruined bodies sleep, expectant, though unconscious, of the voice of the Son of God that soon shall burst their cells and raise them to a public and eternal destiny. *Hades*, comprising the places of bodies and the places of souls, contains them all and contains all of them, and detains their persons in the separate state, 'till the end come?' What would I give, after death, for the honor of being put in this celebrated place? At the battle of Trafalgar, said Nelson, 'Now for victory—or, Westminster Abbey.' Well, those were honorable alternatives, and he won them both. But again, said I, in pensive soliloquy trifling with myself, what would I give for such a prospective collating distinction? Can I answer to myself infallibly? Do I actually know? I do. I would not give one rush for it—not a peppercorn—not a sigh! I would prefer some coral eel or deeper cavern of the unfathomed ocean, in which my ruined form might 'see corruption,' and wait the summoning of Omnipotence 'in that day.' And far am I from certain that the moral of the Abbey is really what it should be, or in effect worth much. It inspires pride, ambition of an earthly sort, a fastidious sense of ancestry, an over estimate of posthumous fame, and an eclipse of that real glory 'that faid not away,' in the minds of the worldly and alienated. And what is posthumous fame? Ah! it is located on the other side of the grave preposterously, and is therefore worth us exactly—noting! What will you think of us elsewhere after inhumation, what will our posthumous fame in the other world? This is the question of all interest; a question ordinarily despised and banished from politer thought, and which such a scene as this, with its earthy records and proud associations, is marvelously powerful to exclude. Here great men have their apothecaries and their eulogists, who were not good men; and many a princely scoundrel is canonized to coming ages. Many better men than were the majority of these, are utterly forgotten among mortals; quite aloof from the meanness that could envy to worldly affluence and splendor such perishable tributes here. And yet here are some saints of God, whose ashes are none the worse for their quiescence in this proximity to the prostrate forms of warriors, statesmen, kings and potentates of the earth, who knew him not. But, who are saints, and who are final reprobates? There is, who knows? And we shall know once and forever in a day or two.

Such reflections, crowding on my mind, produced that sense of the stupendous, to which I before referred. The other impression, which I received, defined and retained, was simply this, as a consequent of the preceding—the general character of the whole scene and the impossibility of describing it to others. It must be perused for months and years, in order to be understood; it must be seen, in order to be even apprehended. Hence a note of caution was then adjusted in these terms almost precisely: 'Talk of it hereafter, tell a thing or two, dilate on its contour, and some of its parts, speak of its design and one or two of its specialties; but never attempt to describe it; if others can, you can never do that, or approach it worthily. Therefore let it alone, before you meddle with it, in a way that might even seem for a moment to commit you for a full description; and tell your countrymen, if you ever live to see them again, that they must visit Westminster Abbey in order to have any conception of the stupendous reality; which were injured presumptuously even by an attempt to describe so unique and wonderful a gathering place of the ashes of departed eminence.' So I just gave up the idea. And yet, in any honest attempt of the kind, it were a liberal approximation surely to re-

mark or rather declare its character, as quite superior to the powers of description. In this way, the mind receives one impression which coincides with the reality itself—that of its transcendental and awe-inspiring greatness.

The dimensions of the Abbey are suited in largeness, to all its other characteristics. It seems like a city in another world. Its iconography or ground-plot is conformed to the style of all the cathedrals in the kingdom; and is developed in the form of a cross, the proportions of which are short and broad. In its form it bore the figure of a cross, which afterwards became the pattern for cathedral building throughout the kingdom. Thus the nave and the choir constitute what corresponds to the perpendicular shaft of the cross, separated by the screen; below which parts at right angles the transept or cross compartment, which is commonly divided into two compartments, called the north and south transept. And every compartment is subdivided into three others, namely, the central space, to which the name is appropriated, and the two lateral aisles that inclose it. The nave is the north aisle of the nave, the south aisle of the transept; and so of the others. 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